

*Gaude et laetare*- Jan Pieterszoon Sweelinck (1562-1621)

*Ab oriente* - Sweelinck

*In dulci jubilo* - Hieronymus Praetorius (c1560-1629)

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*O Tannenbaum* – arr. Sarah Latto

Jane -solo, Melanie, Neil, Sarah - recorder, Nicholas – organ

Sieben Magnificat Antiphonen – Arvo Pärt (b. 1935)

*O Weisheit*

*O Adonai*

*O Spross aus Isais Wurzel*

*O Schlüssel Davids*

*O Morgenstern*

*O König aller Völker*

*O Immanuel*

----- *Short interval (5 minute leg stretch)* -----

*Magnificat quinti toni* – Praetorius

*Es st ein Ros' entsprungen* – arr. Paul Feldwick

Josephine, Julia, Cathie, Christina, Gareth, Mike, Rémi, Tony - singers

Maggie - cello, Neil - clarinet

*Gaudete omnes* – Sweelinck

*Hodie Christus natus est* – Sweelinck

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*Stille Nacht* – arr. Sarah Latto

Rémi, Katherine - solos, Melanie - cello, Neil - clarinet, Sarah - guitar

*Joseph lieber, Joseph mein* - Praetorius

*Nunc Dimittis* – Pärt

Stephanie - solo

***Please join us afterwards for refreshments***

Welcome to our concert tonight, in which we are singing works by three composers - Jan Pieterszoon Sweelinck, Hieronymus Praetorius and Arvo Pärt.

**Jan Pieterszoon Sweelinck** was born in Deventer in 1562. Just after his birth, Jan's father Peter was appointed at the Oude Kerk in central Amsterdam. Peter died when Jan was just 11 years old and Jan succeeded him at the Oude Kerk in his middle teenage years. His main task was to provide an hour's music twice a day for the church and Jan enjoyed considerable fame for his improvisations at the organ, becoming known as the 'Orpheus of Amsterdam'.

Although Sweelinck published over 70 keyboard works, it is his 254 vocal works, most of them sacred, that are most often heard today. Sweelinck decided early on to set every psalm, and over the course of his life he published four books of these settings. All are in French, taking verses from the French metrical psalter rather than the Dutch bible in use at the time. This is because they were written not for performance in Calvinist services, but rather for the enjoyment of a circle of well-to-do musical amateurs among whom French was the preferred language. Sweelinck's other sacred works are in Latin, nearly all of which appear in his 1619 publication *Cantiones sacrae*, a collection of 37 motets written on Catholic liturgical texts and dedicated to his friend and pupil Cornelis Plemp, who was Catholic. It is from this collection that we have taken four motets celebrating Advent and Christmas.

**Hieronymus Praetorius** was organist of the Jacobikirche in Hamburg from 1586 until the end of his life. In 1596 he travelled to Gröningen where he met Hans Leo Hassler; presumably he became acquainted with his music and subsequently the music of the contemporary Italian Venetian school at this time. This meant polychoral writing; two choirs, spaced out in the Church and singing antiphonally - at different times in a kind of 'call and response'.

While progressive in writing in the Venetian style, he was conservative in using Latin and avoiding the *basso continuo* which was eagerly adopted by many other contemporary German composers. Praetorius' *Magnificat quinti toni* is unique in that there are two optional carols — *Joseph lieber, Joseph mein* and *In dulci jubilo* — found in an early published version of the work.

Interpolated within the polyphonic and monophonic verses we find two contrasting settings of these popular medieval carols. Tonight, however, we're going to sing them separately from the *Magnificat*.

Associated with the cradle ceremony of Christmas Vespers, *Joseph lieber* (here set for two choirs of upper and lower voices) rocks the infant Jesus with the infinite tenderness of its simple phrases, while the single-choir *In dulci jubilo* rejoices with rhythmic and syncopated energy.

**Arvo Pärt** is Estonia's most famous living composer; born in Paide, he studied in Tallinn as a boy at the Tallinn Middle Music School, before advancing to the Tallinn Conservatory. Early in his career, he experimented with serialism and twelve-tone technique, before having a crisis of confidence in his musical language. In 1976, he took himself into a self-imposed seclusion, during which time he listened to plainsong and Renaissance polyphony, having recently joined the Russian Orthodox Church.

After he emerged from this period, Pärt's music had completely changed. Influenced by his experiences with chant, Pärt invented a style of music that he called 'Tintinnabuli', which takes its name from the word describing the sound of a struck bell. It pares music back to its most basic form - the triad - with melodic movement often in simple, stepwise melodies.

Pärt writes: "*Tintinnabulation is an area I sometimes wander into when I am searching for answers - in my life, my music, my work. In my dark hours, I have the certain feeling that everything outside this one thing has no meaning. The complex and many-faceted only confuses me, and I must search for unity. What is it, this one thing, and how do I find my way to it? Traces of this perfect thing appear in many guises - and everything that is unimportant falls away.*"

Pärt wrote the *Sieben Magnificat Antiphonen* after moving to West Berlin in the 1980s, where he started to experiment with music written in the vernacular German. The text from the seven ancient 'O Antiphons' of the *Magnificat* date back at least to the late 700s. Called the 'O Antiphons' because each verse starts with 'O', the first word of each verse is one of the titles given to the Messiah in the prophecies of Isaiah, and their order was formalized into a Latin acrostic in reverse:

*O Sapientia* (Wisdom, or Weisheit in German)  
*O Adonai*  
*O Radix Jesse* (Branch of Jesse; O Sproß aus Isais Wurzel)  
*O Clavis David* (Key of David; Schlüssel Davids)  
*O Oriens* (Morning Star; Morgenstern)  
*O Rex Gentium* (King of all Nations; König aller Völker)  
*O Emmanuel*

Read backwards, they spell *Ero cras* meaning 'Tomorrow, I will come.'

Pärt treats each antiphon as a sort of choral miniature, allowing each its particular character. *O Weisheit* (O Wisdom) invokes 'the order of all things' in generous, spacious major chords. *O Adonai* (O Adonai) uses the lower voices only, treating them almost as drones. Voices emerge out of this dark texture to speak of the mystery of the burning bush. *O Sproß aus Isais Wurzel* (O Scion of Isaiah's Line) asks that Christ 'delay no longer'...and immediately the central antiphon, *O Schlüssel Davids* (O David's Key), arrives in a blaze of A minor. It is followed by the peace and hope of *O Morgenstern* (O Morning Star), whose bitonality – two of the voices arpeggiate in E major, while the other two move melodically in E minor - creates a stunning effect. *O König aller Völker* (O King of all Nations) builds urgency, as the monotone recitation in the alto part grows ever more insistent. *O Immanuel* (O Emmanuel) begins quietly, with the upper part climbing an A major chord with each new phrase. The other parts spiral up slowly through the circle of fifths, syncopated against the soprano line, growing in intensity, until finally all come into alignment in the spacious key of A major which brings us full circle with the beginning of *O Weisheit*.

Pärt's *Nunc Dimittis* was written in 2001. *Nunc Dimittis* is the song of Simeon, the words that the prophet Simeon spoke upon seeing the baby Jesus for the first time, at the end of his life. One by one the parts, from low to high, enter and the sound expands like a flower blooming. Repeated, slightly insistent phrases on '*quia viderunt oculi mei*' repeat in the higher voices, before a blinding light floods the room suddenly on the world '*lumen*'. The piece ends with amens chiming gently above a deep, tolling promise of eternal holiness.

### **Gaude et laetare**

Gaude et laetare, Jerusalem; ecce Rex tuus venit:

de quo Prophetae praedixerunt,  
quem Angeli adoraverunt,  
quem Cherubim et Seraphim Sanctus,  
Sanctus, Sanctus proclamant.

### **Ab Oriente**

Ab Oriente venerunt Magi  
in Bethlehem adorare Dominum  
et apertis thesauris suis,  
pretiosa munera obtulerunt:  
Aurum sicut Regi magno,  
thus sicut Deo vero,  
myrrham sepulturae eius.  
Alleluia.

### **In dulci jubilo**

In dulci jubilo,  
Nun singet und seid froh!  
Unsers Herzens Wonne liegt  
in praesepio,  
Und leuchtet als die Sonne  
Matris in gremio,  
Alpha es et O!

O Jesu parvule  
Nach dir ist mir so weh!  
Tröst' mir mein Gemüte  
O puer optime  
Durch alle deine Güte  
O princeps gloriae.  
Trahe me post te!

O Patris caritas!  
O Nati lenitas!  
Wir wären all verloren  
Per nostra crimina  
So hat er uns erworben  
Coelorum gaudia  
Eia, wären wir da!

### **Rejoice and be glad**

Rejoice and be glad, O Jerusalem; behold,  
thy King cometh:

whom the Prophets foretold,  
whom Angels worship,  
whom Cherubim and Seraphim proclaim,  
Holy, Holy, Holy.

### **Out of the East**

Out of the east came the wise men,  
to Bethlehem to worship the Lord;  
and opening their treasury  
they offered precious gifts:  
Gold, as for a great king,  
Incense, as for the true God,  
Myrrh for his sepulchre.  
Alleluia.

### **In sweet rejoicing**

In sweet rejoicing  
Let us our homage show  
Our heart's joy reclines  
in a manger  
And like a bright star shines  
in his mother's lap  
You are alpha and omega

O tiny Jesus,  
My heart yearns for you.  
Hear me, I beseech you,  
O child most excellent  
Prince of glory  
With all your loving kindness  
Draw me to you.

O love of the Father  
O gentleness of the Son  
Deeply were we stained  
through our sins  
But you have for us gained  
heavenly joy  
O that we were there.

Ubi sunt gaudia  
Nirgend mehr denn da!  
Da die Engel singen  
Nova cantica,  
Und die Schellen klingen  
In regis curia.  
Eia, wären wir da!

### **O Tannenbaum**

O Tannenbaum, O Tannenbaum,  
wie treu sind deine Blätter.  
Du grünst nicht nur zur Sommerzeit,  
Nein auch im Winter, wenn es schneit.  
O Tannenbaum, o Tannenbaum,  
wie treu sind deine Blätter.

### **O Weisheit**

O Weisheit, hervorgegangen aus dem  
Munde des Höchsten,  
die Welt umspannst du von einem Ende  
zum andern,  
in Kraft und Milde ordnest du alles:  
O komm, und offenbare uns den Weg der  
Weisheit und der Einsicht.

### **O Adonai**

O Adonai, der Herr und Führer des  
Hauses Israel,  
im flammenden Dornbusch bist du dem  
Mose erschienen  
und hast ihm auf dem Berg das Gesetz  
gegeben:  
O komm und befreie uns mit deinem  
starken Arm.

### **O Sproß aus Isais Wurzel**

O Sproß aus Isais Wurzel,  
gesetzt zum Zeichen für die Völker,  
vor dir verstummen die Herrscher der Erde  
dich flehen an die Völker:  
O komm und errette uns, erhebe dich,  
säume nicht länger.

Where be joys  
If that they be not there  
There are angels singing  
new songs  
There the bells are ringing  
at the king's court  
O that we were there.

### **O Christmas Tree**

O Christmas tree, O Christmas tree  
How constant are your leaves.  
You are not only green in the summertime,  
But also in winter when it snows.  
O Christmas tree, o Christmas tree  
How constant are your leaves.

### **O Wisdom**

O Wisdom, proceeding from the mouth of  
the Most High,  
you encircle the world from one end to the  
other, you order  
all things with might and mercy.  
O come to us and reveal the way of wisdom  
and of understanding, O Wisdom.

### **O Adonai**

O Adonai, the Lord and leader of the house  
of Israel,  
In the burning bush you have appeared  
unto Moses  
and given him the law upon the mountain.  
  
O come and deliver us with your  
powerful arm. Adonai.

### **O Branch of Jesse**

O branch of Jesse,  
predestined to be a sign  
for the nations, the rulers of the earth fall  
silent before you, the nations cry unto you:  
O come and save us, bestir yourself, delay  
no longer.

### **O Schlüssel Davids**

O Schlüssel Davids,  
Zepter des Hauses Israel,  
du öffnest, und niemand kann schließen,  
du schließt, und keine Macht vermag zu  
öffnen:

O komm und öffne den Kerker der  
Finsternis und die Fessel des Todes.

### **O Morgenstern**

O Morgenstern,  
Glanz des unversehrten Lichtes.  
Der Gerechtigkeit strahlende Sonne:  
O komm und erleuchte, die da sitzen in  
Finsternis und im Schatten des Todes.

### **O König aller Völker**

O König aller Völker, ihre Erwartung und  
Sehnsucht, Schlußstein, der den Bau  
zusammenhält:  
O komm und errette den Menschen,  
den du aus Erde gebildet!

### **O Immanuel**

O Immanuel, unser König und Lehrer,  
du Hoffnung und Heiland der Völker:  
O komm, eile und schaffe uns Hilfe, du  
unser Herr und unser Gott.

### **Magnificat Quinti Toni**

Magnificat anima mea Dominum;  
Et exultavit spiritus meus in Deo salutari  
meo,  
Quia respexit humilitatem ancillae suae;  
ecce enim ex hoc beatam me dicent  
omnes generationes.  
Quia fecit mihi magna qui potens est, et  
sanctum nomen ejus,  
Et misericordia ejus a progenie in  
progenies timentibus eum.  
Fecit potentiam in brachio suo;  
Dispersit superbos mente cordis sui.

### **O Key of David**

O Key of David, sceptre of the house of  
Israel,  
that which you open, none can secure, that  
which you secure, no power may open;

O come and unlock the prison of darkness  
and the fetters of death.

### **O Morning Star**

O morning star,  
incandescence of pure light, radiant sun of  
righteousness,  
O come and enlighten those who sit there  
in darkness and in the shadow of death

### **O King of all nations**

O King of all nations, their expectation and  
desire, keystone, which holds all things  
together,  
O come and save mankind, whom you have  
formed from clay!

### **O Emmanuel**

O Emmanuel, our king and counsellor, you  
hope and saviour of the nations,  
O come, make haste to help us, you our  
Lord and our God.

### **Magnificat (fifth tone)**

My soul magnifies the Lord.  
And my spirit rejoices in God my Saviour.  
  
For He has regarded the lowliness of His  
handmaiden. For behold, from now on, all  
generations shall call me blessed.  
For He that is mighty has magnified me, and  
holy is His Name.  
And His mercy is on them that fear him  
throughout all generations.  
He has showed strength with His arm  
He has scattered the proud in the  
imagination of their hearts.

Deposuit potentes de sede, et exaltavit humiles.

Esurientes implevit bonis, et divites dimisit inanes.

Suscepit Israel, puerum suum, recordatus misericordiae suae,

Sicut locutus est ad patres nostros, Abraham et semini ejus in saecula.

Gloria Patri et Filio et Spiritui Sancto,

sicut erat in principio, et nunc et semper et in saecula saeculorum. Amen.

### **Es ist ein Ros' entsprungen**

Es ist ein Ros' entsprungen,  
aus einer Wurzel zart,  
wie uns die Alten sungen,  
von Jesse kam die Art  
Und hat ein Blümlein bracht  
mitten im kalten Winter,  
wohl zu der halben Nacht  
Das Röslein, das ich meine,  
davon Isaias sagt,  
ist Maria die reine  
die uns das Blümlein bracht.  
Aus Gottes ew'gem Rat  
hat sie ein Kind geboren  
Welches uns selig macht

### **Gaudete omnes**

Gaudete omnes, et laetamini,  
quia ecce, desideratus advenit.  
Introite in conspectu eius in exultatione.  
Scitote quoniam ipse est expectatio nostra.  
Alleluia!

### **Hodie Christus natus est**

Hodie Christus natus est:  
Hodie Salvator apparuit:  
Hodie in terra canunt Angeli,  
laetantur Archangeli  
Hodie exsultant iusti, dicentes:  
Gloria in excelsis Deo.  
Alleluia.

He has put down the mighty from their seat  
and has exalted the humble and meek.

He has filled the hungry with good things  
and the rich He has sent empty away.

He remembering His mercy has helped His  
servant Israel

As He promised to our forefathers,  
Abraham and his seed for ever.

Glory be to the Father and to the Son and  
to the Holy Ghost.

As it was in the beginning, is now and ever  
shall be, world without end. Amen

### **A Spotless Rose**

A spotless rose is blowing,  
Sprung from a tender root,  
Of ancient seers' foreshowing,  
Of Jesse promised fruit;  
Its fairest bud unfolds to light  
Amid the cold, cold winter,  
And in the dark midnight.  
The Rose which I am singing,  
Whereof Isaiah said,  
Is from its sweet root springing  
In Mary, purest Maid;  
Through God's great love and might  
The Blessed Babe she bare us  
In a cold, cold winter's night.

### **Rejoice and be glad**

Rejoice and be glad, all of you  
for behold he for whom you longed comes.  
Enter into his presence with singing.  
Know that he is our hope.  
Alleluia.

### **Today Christ is born**

Today Christ is born:  
Today the Saviour appeared:  
Today on Earth the Angels sing,  
Archangels rejoice:  
Today the righteous rejoice, saying:  
Glory to God in the highest.  
Alleluia.

## **Stille Nacht**

Stille Nacht, heilige Nacht,  
Alles schläft; einsam wacht  
Nur das traute hochheilige Paar.  
Holder Knabe im lockigen Haar,  
Schlaf in himmlischer Ruh!  
Schlaf in himmlischer Ruh!

Stille Nacht, heilige Nacht,  
Gottes Sohn, o wie lacht  
Lieb' aus deinem göttlichen Mund,  
Da uns schlägt die rettende Stund'.  
Christ, in deiner Geburt!  
Christ, in deiner Geburt!

Stille Nacht! Heilige Nacht!  
Die der Welt Heil gebracht,  
Aus des Himmels goldenen Höhen  
Uns der Gnaden Fülle läßt seh'n  
Jesus in Menschengestalt,  
Jesus in Menschengestalt

## **Joseph lieber, Joseph mein**

Joseph lieber Joseph mein  
hilf mir wiegen mein Kindelein,  
Gott, der wird dein Löhner sein  
im Himmelreich, der Jungfrau Kind Maria.

Virgo Deum genuit,  
quem/quod divina voluit clementia.

Omnes nunc concinite,  
nato regi psallite,  
voce pia dicite:  
sit gloria Christo nostro infantulo.

Hodie apparuit in Israel,  
quem praedixit Gabriel, est natus Rex.

## **Silent night**

Silent night, holy night  
All is calm all is bright  
'Round yon virgin Mother and Child  
Holy infant so tender and mild  
Sleep in heavenly peace  
Sleep in heavenly peace

Silent night, holy night,  
Son of God, love's pure light.  
Radiant beams from Thy holy face,  
With the dawn of redeeming grace,  
Jesus, Lord, at Thy birth  
Jesus, Lord, at Thy birth

Silent night! Holy night!  
Which brought salvation to the world,  
From Heaven's golden heights,  
Mercy's abundance was made visible to us:  
Jesus in human form,  
Jesus in human form.

## **Joseph dearest, Joseph mine**

Joseph dearest, Joseph mine,  
help me rock my little child.  
God will recompense you  
in heaven, the Virgin Mary's child.

The Virgin has given birth to God  
whom the divine mercy willed.

Now let all sing together,  
sing to the newborn king,  
saying with devout voice,  
"Glory be to Christ our babe!"

Today the one whom Gabriel predicted  
has appeared in Israel, has been born king.

### **Nunc Dimittis**

Nunc dimittis servum tuum, Domine,  
secundum verbum tuum in pace:  
Quia viderunt oculi mei salutare tuum  
Quod parasti ante faciem omnium  
populorum:  
Lumen ad revelationem gentium, et  
gloriam plebis tuae Israel.

Gloria Patri et Filio et Spiritui Sancto

sicut erat in principio et nunc et semper  
et in saecula saeculorum. Amen

### **Nunc Dimittis**

Lord, now let Your servant depart in peace,  
according to Your word.  
For my eyes have seen Your salvation which  
You have prepared before the face of all  
people.  
To be a light to lighten the gentiles and to  
be the glory of Your people Israel

Glory be to the Father, and to the Son, and  
to the Holy Ghost

As it was in the beginning, is now and ever  
shall be, world without end. Amen

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**Paragon Singers** originated in 1976 with a group of eight friends meeting in a flat opposite The Paragon in Bath. Over the intervening years it has evolved into one of Bath's leading chamber choir with around 25 voices and performs three to four concerts a year in Bath and the South West under the musical direction of Sarah Latto. The choir specialises in Renaissance, Baroque and contemporary music. Since her appointment as Music Director in January 2017, Sarah continues to develop the range of this repertoire, bringing fresh and imaginative programming ideas to performances.

Over the years the choir has enjoyed many tours abroad, including more recent visits to Germany, Italy, France and Crete, and involving several collaborative ventures with other choirs. Performance highlights include singing High Mass in St Mark's Basilica, Venice, a much-acclaimed performance of Bach's Mass in B Minor with Florilegium in the Wiltshire Music Centre, a performance of music from across our repertoire for our 40th Anniversary, raising money for Musicians without Borders, and Sarah's debut concert with Paragon Singers of Portuguese polyphonic music.

Soprano: Katherine Adams, Julia Draper, Josephine Herrlinger, Emma Hetherington, Jane Hunt, Stephanie Lockhart, Melanie Maclaine

Alto: Andrea Asbury, Christina Avison, Margaret Graham, Liz Kelly, Cathie Mitchell, Neil Moore

Tenor: John Buckland, Mike Gumbley, James Henderson, Gareth Somerset

Bass: Rémi Castaing, Paul Feldwick, Tony Shield, Nicholas Stuart

**Sarah Latto** studied music at Cambridge University, where she held a choral scholarship with Sidney Sussex College, completing her BA Hons in 2010. She studied conducting with Stephen Layton, and performed in masterclasses with Stephen Cleobury, Andrew Nethsingha and Timothy Brown. After graduating, Sarah continued her conducting studies in Brighton, where she worked closely with Brighton Early Music Festival as a vocal coach and director. In 2014, she was awarded the Association of British Choral Directors bursary scheme for young conductors, and in 2015 received a Conducting Fellowship to the Norfolk Chamber Music Course at Yale University.

Sarah was appointed Conducting Scholar with Genesis Sixteen from 2015-16, a young artists scheme run by The Sixteen designed to nurture the next generation of talented ensemble singers. She received mentoring and tuition from Harry Christophers and Eamonn Dougan during the year long programme. In 2017, a number of the singers from the scheme set up professional group Echo, who have since performed at the Ryedale and Chiltern Arts Festivals, and have collaborated with the London Philharmonic Orchestra. Alongside conducting, Sarah is a keen accompanist and orchestrator, and runs a composer collective called The Coveryard.

# FORTHCOMING CONCERTS

Thursday 14 February 2019, 5:30pm Bath Abbey

## **Evensong**

Join Paragon Singers for the beautiful service of Choral Evensong at Bath Abbey. Music by Charles Stanford, Kenneth Leighton and Tomàs Luis de Victoria.

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Saturday 2 March 2019 St John the Evangelist Catholic Church

## **Music at the Polish Court**

A concert celebrating the work of composers living in the Polish Court in the 16th Century: Grzegorz Gerwazy Gorczycki, Luca Marenzio and Vincenzo Bertolusi, alongside modern works by Roxanna Panufnik.

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Saturday 9 March 2019, New Oriel Hall, Larkhall

## **Come and Sing with Sarah Latto**

A workshop day for anyone interested in learning more about vocal technique, learning by ear and ensemble singing. No prior singing experience required!

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Saturday 22 June 2019 Holy Trinity Church Bradford on Avon

## **MacMillan and Purcell**

Two of Britain's most celebrated composers are contrasted in this summer concert pairing the genius of Henry Purcell with the contemporary master James MacMillan.

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Saturday 26th October 2019, Holy Trinity Church, Bradford on Avon

## **Workshop on Bach's Christmas Oratorio**

Come and sing chorales and choruses from one of Bach's most monumental works, learning about the history, context and story behind the music.

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Saturday 30 November 2019, Holy Trinity Church, Bradford on Avon

## **Bach's Christmas Oratorio**

Join us to welcome Advent with a performance of J.S. Bach's festive masterpiece, the Christmas Oratorio.